

# BOSTON RECORD

## And Religious Telegraph.

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TERMS.

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### RELIGIOUS MISCELLANY.

#### ANCIENT ISRAEL.

Any new information concerning this people, must be interesting. The following has been copied, in various of our public prints, from a German paper.

"After having seen, for some years past, merchants from Tibet, Persia, and Armenia, among the visitors at our fair, we have had, for the first time two traders from Bucharia with shawls, which are there manufactured of the finest wool of the goats of Tibet and Cashmere, by the Jewish families, who form a third part of the population. In Bucharia, (formerly the capital of Sogdiana) the Jews have been very numerous ever since the Babylonian captivity; and are there as remarkable for their industry and manufactures, as they are in England for their money transactions. It was not till last year that the Russian government succeeded in extending its diplomatic missions far into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths, of such colours as they most esteemed in the east." This account has been copied, and commented upon, as probably bringing to light the ten tribes of Israel, long lost. Let us evidence be fairly weighed. It is this—There are in Bucharia a people called Jews, to the amount of one third of the inhabitants. This people have been there ever since the captivity to Babylon. They manufacture shawls of the finest wool of the goats of Tibet and Cashmere. They seem as industrious in this, as the Jews in London in their money concerns. This is the evidence. The following considerations are submitted.

1. This people there are called Jews. Doubtless then, they call themselves thus. But the Jews and the ten tribes of Israel are two distinct nations. And their names, in the prophets, are given as distinct, and to be kept distinct, till the two tribes shall become one, in the prophet's hand; Ezek. 37, 16—22. They were hostile to each other. Hence it is not to be admitted that they would interchange their names. The descendants of Ephraim would no sooner call themselves Jews, than the Jews would call themselves the children of Ephraim. Their union and mutual friendship are noted in the prophets as events still future; and which are never to take place, till near the introduction of the Millennium.

2. Nothing appears to distinguish these Jews of Bucharia from the other Jews in all the regions of the east. Jews have abounded in regions there, from soon after the Babylonian captivity. We find in the Book of Esther, that, in the days of Ahasuerus, the Jews abounded in his 127 provinces, even to India. In so short a time, after that captivity, the Jews became so numerous in all those regions, that the fear of them fell upon the Persian empire, when they were permitted to stand upon their own defence, in the case of the decree of Haman. And they slew in the capital 800 men. And in the other 127 provinces, 75,000 men.

3. It is strange, that the Jews should, in the succeeding 2,500 years, extend into regions beyond, and even to Bucharia, north of India? So far from this, it would be next to a miracle, if they had not done it. The Jews are actually found in most, or all, the regions of the east, and north, who call themselves Jews, and are known as such. Why then should the Jews of Bucharia be selected from all the many thousands of the Jews in the east, and north, as being the long lost ten tribes?

4. The ten tribes, when divinely expelled from Palestine, 134 years before the Babylonian captivity, were lodged, by their conqueror, in Hahab, and Nabor, by the river Gozen, in Media; 2 Kings 17. One, remarking upon the information from the German paper, says, "In the Apocrypha, (2 Esdras, 13.) it is said, the ten tribes were carried beyond the river, and so they were brought into another land; when they took counsel together that they would leave the multitude of the heathen, (where they were first lodged) and go forth into a further country, where never mankind dwelt. And they went through the country a great journey even of a year and a half." This remarker thinks must probably be to Bucharia, where two thirds of the inhabitants are red Jews; (i. e. according to him, Israelites, in distinction from the Jews.) But Bucharia is by no means a year and a half's journey from Media, nor half that distance. And what that old Scythian region "a land where no man dwelt," at that period? This is incredible. More will appear relative to this in remarking upon another modern piece of information.

The London Jews Society, for May 1824, furnish an extract of a letter from Thomas Jarratt, Esq. then at Madras, East Indies, giving account of Mr. Sargon's mission in the east, in search of the ten tribes. Mr. Sargon gives the following account of a people discovered by him in Hindostan.

"1. This people, in dress and manners, resemble the natives, (of that region).  
2. They have some Hebrew names, with local terminations.  
3. Some of them read Hebrew. And they have a faint tradition of their original exodus from Egypt.  
4. Their common language is Hindoo.  
5. They keep idols, and worship them; and use idolatrous ceremonies intermixed with Hebrew.  
6. They circumcise their children.  
7. They observe the Kippoor, or great expiation day of the Hebrews.  
8. They call themselves *Gorah Jehudi*; or white Jews; and the black Jews, *Calah Jehudi*.  
9. They speak of the Arabic Jews as their brethren; but do not acknowledge European Jews as such, because they are of fairer complexion than themselves.  
10. They use a Jewish prayer, 'Hear, O Israel; the Lord thy God is one Lord.' (Deut. 6: 4.)  
11. They have no priest, Levite, or nasi, among them: though they have elders and a chief in every community.  
12. They expect the Messiah; and that when he comes, he will go to Jerusalem; whither they shall return to be dispersed no more."

For these reasons Mr. Jarratt seemed inclined to view this people as the *ten tribes*. Remarks: 1. Should this people prove to be of the ten tribes, they may have descended from a small part of the ten tribes which were left behind, when (according to a tradition) "nine tenths" of Israel journeyed to a land far distant from their first settlement in Media.

2. This people are found in a region contiguous to both white and black Jews; and seem to have no essential distinction from them. The circumstantial difference, of their complexion being between the white and the black Jews, may be accounted for at least as easily, as we can account for the different complexions of the white and black Jews; or for the different complexions of nations of men, when all sprang from Noah. And Jews are as likely to be of the colour of this people, as are the *ten tribes*.

3. They call themselves Jews, *Jehudi*—and not

Israel, nor by any name of the ten tribes. What right have we then, to say, they are not of the tribe of Judah? The ten tribes, after all the enmities between them and the Jews, would not be likely to thus to dominate themselves; as has been noted. The Arabian Jews they claim as their brethren. Grant them this claim; and they must be descendants of Judah.

4. The two branches of that ancient people were to be kept distinct; and were to be long lost from each other. The Jews are represented as saying, (when they shall be united,) "These, where had they been?" The ten tribes have in fact long been lost from the knowledge of the Jews. And the prophets represent them as differently disposed of—one dispersed through the nations, and known and detested as Jews; the other, east—lost from among men; as has in fact been the case for millenniums. Thus we read, Isa. 11, 12: "He shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." This is one of a number of texts, in which this distinction is recognized. Had not Providence fulfilled this very distinction, it might (with better grace) have been said, it is only an accidental difference of expression for the same thing. But for more than 2000 years it has been a fact, that the Jews have literally been dispersed, and known as Jews through the nations; and the ten tribes have been lost from the knowledge of the world as Israel. And this distinction was clearly predicted, and declared. In 2 Kings 17, the dispersion of the ten tribes, and the cause of it, are given. And, upon stating their idolatry, we read, v. 18: "Wherefore God was very angry with Israel; and removed them out of his sight." V. 20, "The Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight." V. 23, "until the Lord removed Israel out of his sight."

This could mean nothing less, than that God would cast them out of the sight of the religious world!

In Amos 8: 11, 12, it was denounced upon the idolatrous ten tribes, that God would send upon them a famine,—"not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro, to seek the word of the Lord, and shall not find it." There they should wander north east, and from sea to sea, from one extreme even to another, in a famine of the word of God, running to, and fro.

Such sacred representations clearly indicate that God would provide some large distant place of retreat, and of safe keeping, for his outcast ten tribes, during their long outcast state. But this must have been very different from leading them into the heart of the populous Hindoostan, in the region of the descendants of Judah, and well acquainted with them. No, some other region of the world, than Hindoostan, must probably contain this long lost people. All that is said upon the subject, seems to direct our eyes to some region away from a contiguity with the dispersed Jews, when we would inquire for them.

(To be concluded.)

For the Boston Recorder.

#### A PLEA FOR THE WEST.

It is to be feared, that the Christians in New-England do not sufficiently realize the importance of sending Tracts to our western States. The appeals from that quarter to our sympathies are loud and affecting, and the motives to speedy efforts in their behalf it would seem must be constraining. Multitudes of our New-England citizens and brethren have passed beyond the distant mountains. Some are now settled almost solitary in the wilderness, and all are feeling the wide spread forest, letting in the light and dew of heaven upon the goodly soil, and preparing the way for rising villages and cities, for the din of business and the influence of wealth and intellect. But with us it remains to decide, whether that vast wilderness "shall bud and blossom as the rose and become as the garden of God." Many of that population have gone with large families and with but few earthly goods. They are now where village libraries do not exist, and where are but few books and means of any kind for intellectual and religious instruction. Most of our missionaries, if stationed, are in the centre of large counties, and but seldom can visit its distant towns. If our travelling missionaries pass that way, they can tarry but a day or a week or two: the atmosphere is their only medium of communication: their instructions must be remembered or they are lost; for the words of their affectionate gospel eloquence are no longer heard. But if they have a hundred religious tracts to leave as a sort of circulating library in each neighborhood and town, their preaching is followed up, and its impressions are continued and deepened. Around the fireside of the rude and retired dwelling, these tracts are perused, and re-perused, and would plain and solemn and pungent truths are pondered upon. So great is the scarcity of religious books, and so novel is the character of these little heralds of salvation, that they are seized and read with avidity; they are circulated from house to house until almost every family and individual has read them. If they are not immediately effectual to conviction and conversion, many solemn impressions are formed which will be as lasting as future being. What powerful restraints are put upon vice and the corrupt passions of the heart, the future only can reveal. How many youth are thus led to fear sinning against God, and often to remember "thou God seest me."

How often is the sigh of fearful foreboding raised in the minds of stout hearted transgressors? How many sceptics resting on destroying errors, are made secretly to tremble on their false foundations? A few of these tracts left with a little band of Christians, where no voice of God's ambassador was heard, and read by them at their weekly prayer meeting and conference, have proved the power of God to the salvation of souls; a revival of religion has ensued, the feeble church has been enlarged and the society strengthened; and soon the Macedonian cry to the churches of New England has succeeded, entreating for ministers to go from our altars and publish among these also the gospel. It may be truly said that the direct tendency of these small engines of truth is to prepare the way of the Lord. Sometimes they give rise to tract and other benevolent societies, and generally they make the better sort of people among the destitute, more desirous of the privileges of a preached gospel. But preachers of righteousness cannot yet be sent to them, only in small numbers; for they are not yet raised up and qualified. With Bibles we cannot expect them all to be soon supplied. If therefore tracts, those cheap and silent but mighty heralds of salvation, be not sent, many of those destitute inhabitants must still remain without religious instruction. This is the easiest, and almost the only way of sending the people generally some of our means of grace. Every cent will send them a

tract, and this will preach the gospel perhaps to a hundred souls. Without them, we must expect vice and infidelity to increase. Without them, another generation will soon be on the stage alike unprepared to receive the gospel. A little done speedily in their behalf may accomplish five times as much as it will twenty years hence. Let the rising generation then grow up in ignorance, profaneism and perhaps in infidelity, and very soon another generation many fold more numerous will have been trained up in the ways of their fathers, and they in turn stamping their character on the next succeeding. Therefore if any one would become an almoner of the gifts of God, and accomplish much in a very easy way, let him aid this cause, and every cent shall testify for Jesus, in the eloquence of the gospel it shall preach, and from age to age its influence shall extend. Through time it may diffuse songs of salvation, and through eternity it may spread the joy which is to lighten with the expanding powers of the redeemed. If the Christian or the philanthropist intends ever to give his 2, 5, or 10 dollars to the tract society for the western States, now is most emphatically the time. Two or three agents are now in the vast field establishing a posture and ready to attend to the most judicious distribution of your charities. Since religious influence is to widen so rapidly down to the final triumph of the church, how much more will ten dollars ultimately accomplish if given now, than if given 25 years hence. Now are there not some towns in New England, where tract societies have long existed, and most of the tracts already published have been received, and circulated extensively? Who can doubt that the 20 or 30 dollars raised in such towns would accomplish far more if appropriated this year in behalf of the western States? Right not some societies, a part of the time, this year at least, make their whole offering for most of it in donation to this cause? It is to be hoped that some female associations will renew their efforts this season, and make liberal donations to this important object. And in towns where little or nothing has been done by males in the tract cause, if a subscription paper were only circulated, and a few of the strong reasons for speedy efforts in sending tracts to those states, were briefly and honestly stated, we feel assured that the pulse of sympathy would beat strongly, and the purse of charity would be liberally opened. While we defer this work, the enemy are sowing the seed, and the rising generation are becoming accustomed to ignorance, iniquity and error, the tide of irreligious influence is waxing stronger, and souls are going down to the pit unwarned by of their danger. Act speedily therefore in this cause, and having been "faithful over a little you may become ruler over much."

REVIVALS IN AMERICA AND ENGLAND.  
To the Editors of the New York Observer.  
West Springfield, December 27, 1828.  
GENTLEMEN,—The following letter from the Rev. Doctor Griffin, was in reply to one which I addressed to him, requesting in behalf of some of our English brethren, his opinion on the question, "Wherefore it is that 'Revivals of Religion' exist in the United States, and not in England?" Though the letter was written without any intention of its being published in this country, my conviction, as well as that of every other person who had read it, that it is fitted to be extensively useful, was so strong, that I ventured to apply to the venerable writer for permission to publish it. He has obligingly yielded to the request; and I herewith transmit you a copy of it for insertion in your paper, not doubting that your readers will regard it as a most luminous exposition of a deeply interesting subject—such an exposition as the distinguished name of the writer would lead them to expect. Yours truly,

W. B. SPRAGUE.

Williams College, Nov. 14, 1828.

REVEREND AND DEAR



## RELIGIOUS INTELLIGENCE.

## MORAVIAN MISSIONS.

The journals and letters of the simple-hearted, laborious, patient and devoted Moravians, are always read with interest by spiritual Christians. The following extracts are made from the *Mis. Intelligence* just received.

## BARBADOS.

**From Brother S. Brunner, dated at Sharon, Jan. 21, 1829.**  
The progress of the mission in this island, though not as rapid as in some other of our West India stations, is, nevertheless, steady, and certainly affords us much ground for encouragement. In the course of last year there have been baptized at Sharon, 65 adults and 34 children. Ten persons have been received into the congregation, and four re-admitted. Seven adults and nine children have departed this life. Four persons have been excluded. At the close of the year 1828, the congregation consisted of 228 adults, and six children. If to these are added 123 candidates for baptism or reception, and 175 new people, &c. the total of negroes under our care will be 581. At Mount Tabor, during the same period, have been baptized, seven adults and six children. Received into the congregation 12 persons. One adult and four children have departed this life. At the close of the year the numbers were, 25 baptized adults and four children, 34 candidates for baptism, and 40 new people. Total, 106 persons.

**March 18th.**—The testaments, spelling-books, and cards, are a most important and valuable present to our Sunday-schools, for which we beg to return our most grateful acknowledgments to the kind donors, the committee of the Sunday-school Society.

"You will see by the annexed accounts, that the expenses incurred in the maintenance of our schools during the year past have been \$1. 17s. 6d. We are now engaged in building a small addition to our missionary premises, which will answer the double purpose of an occasional guest-room and a school-house. We hope that our efforts for the instruction of our negroes will be considerably aided by this arrangement.

"On our last prayer-day, the 9th instant, 16 adults were baptized at Sharon, and received into the congregation, and 21 admitted candidates for baptism. At Mount Tabor two adults were baptized, two received into the congregation, and seven added to the class of candidates. O that all may abide the property of that Saviour, who has purchased them with his precious blood! Remember us in your prayers."

## SCRIMAM.

**From Brother W. C. Grant, dated at Paramaribo, Jan. 31, 1829.**

"During the year past, our Lord and Saviour has given us manifold proofs of His grace and mercy. New doors have also been opened for the entrance of the gospel into many plantations in this colony, fifteen of which are regularly visited by us. The instruction we give to the negroes is chiefly by conversation. To give you an idea of these visits, I will mention, that we first wait for an invitation from the proprietor or attorney, who may express a wish that we would instruct his negroes in the word of God. If it is practicable for us to attend to their request, one or two days are appointed on the estate, on which we may meet the negroes. As all travelling is here performed by water, a tent-boats (covered boats) is employed, with six negroes as rowers, besides the helmsman, to bring the missionary from one estate to the other. To visit the fifteen plantations under our care, employs a missionary for three weeks, as the estates are situated on different rivers and creeks, and at a considerable distance from each other. The Brethren Voigt and Bohmer make these voyages alternately, and leave Paramaribo for this purpose about a month. This, indeed, is but a small beginning; but it seems the dawn of a brighter day, as indicating, on the part of the planters, an increased conviction, that to enlighten their ignorant slaves by Christian instruction, is not only not dangerous, but beneficial. Their external condition remains the same, though they are better treated than formerly. The most lamentable part of their condition is this, that they are blind heathen, buried in ignorance and wickedness. Should not every Christian rejoice, that the word of God is made known to them for their conversion, leading them from the service of sin and Satan to Jesus the Saviour of all men, whereby they are made happy in life, and glorified in death itself. We have 117 baptized negroes in the above-mentioned plantations. Here in this city, many persons have been added to the negro congregation; in 1827, 184 adults and 57 children were baptized, and our congregation numbers 1472 baptized persons, among whom 888 are communicants. To these may be added, 424 new people and candidates for baptism. In all, 2043 negroes under our care. The preaching of the gospel in our mission church is attended by a great number of persons of all colors, and is made by the spirit of God life and power unto many hearts. We, who are weak instruments in the hand of the Lord, have been enabled to carry on our work uninterruptedly and in health. The schools with our negro children have been blessed with success, and many have been taught to read the scriptures in their own language.

"We are at present diligently employed in building our new church, and hope to finish it in a few weeks. It stands upon the site of the old one, but will be much larger, being 95 feet long and 60 broad. You will ask where the service is meanwhile performed? My answer is, in the old church. This is surrounded by the new building, at a distance of 15 feet on each side from the walls. The roof of the old one being taken off and the new one covered, we shall lose but little time. We have indeed ventured upon an expensive undertaking, but could not possibly postpone it any longer. The cause of that Lord whom we serve demanded it. We were under the necessity of making room for our increasing congregation, and the old church was falling to decay. I am, of course, much employed in superintending this building, and interrupted by my usual labors. Every day twenty-five negro carpenters are at work; a negro is named, and a native, foreman. I before informed you, that many inhabitants of this city have already voluntarily subscribed 10,000 Dutch guilders, a sum which will cover about half the expense. May the Lord grant that every thing be done successfully, and that His name be thereby glorified more and more in Surinam. Above all, may He grant us grace to serve to us, who have the great favour to assist in the promotion of His kingdom of grace, an humble and lowly mind, that we may only seek His glory, forget ourselves, and zealously proceed in His work. We call unto all poor sinners, 'Lo this is your God.' Look unto Him who has redeemed you by His death on the cross, and shed His blood for the remission of your sins, and come unto Him. May the Lord and His spirit be with you. Salute all our brethren and sisters with whom we are united in the bonds of Christian affection. I remain ever, your faithful brother."

**Schools in Jamaica.**—In connection with the Baptist Mission on this island, there is a Lancasterian School in the city of Kingston, which was commenced in 1823; in which between 2 and 3000 children are daily taught in reading, writing and arithmetic, and the girls in needlework. The Missionaries are very desirous of increasing the number of such schools. The island of Jamaica is supposed to contain about 60,000 children; but the number immediately accessible for instruction, is only about 20,000, who are the children of poor free people of colour, and of the white slaves. These with the other thousands named, are with few exceptions indeed, entirely destitute of the advantages of education, are nurtured in iniquity, and become familiar with every transgression. Mr. Timon, one of the Missionaries, is now travelling in the United States, to solicit aid in the erection of school rooms and the establishment of schools.

## Zion's Aid. Abr.

**Baptist Missions in Jamaica.**—The Baptist Missionary Society sent their first missionary, Mr. Rowe, in 1815, who resided at Falmouth, encountering great opposition. The first considerable attention the gospel was in 1818, under the labors of Mr. Coulart, which God was pleased to bless in a wonderful manner, and great numbers were added to the Church, and a place of worship erected capable of containing between 2 and 3000 persons, which is generally filled.

Other missionaries were afterwards sent into the field, and two churches have risen up: viz. two in Kingston, containing 3,800 members—Spanish town, 472—Old Harbor, 500—Port Royal, 163—Annotta Bay, 300—Montego Bay, 800—Mount Charles, 121—Falmouth, 700—Port Maria. They have 12 places of worship; total of members about 5740.

## RELIGIOUS OPINIONS OF THE CHINESE.

A Glend has favored us with several numbers of the *Malacca Observer* and Chinese Chronicle, in which we notice a number of extracts from the New York Observer, and also some original paragraphs relating to the religious opinions of the Chinese. The latter we here insert.

The Emperor's clemency to prisoners seems designed to propitiate superior Powers, as the principle avowed both by reason and Revelation—"the merciful shall obtain mercy." The idolatry, however, of the Court of Peking is still a lamentable proof of the insufficiency of unaided reason to lift man's fallen mind up to the One only, the living and true God.

We remember Scotch Commercial Agent in these parts who used to speak of the "Pure Deism" of the Chinese. If the worship of all the real and fancied powers in nature, winds, clouds, thunder, rivers, hills, sun, moon, stars, stocks,

stones, and gentils, including also the worship of the devil, be pure Deism, the Chinese are pure Deists.

And again: "Whilst the Pagans of China recognize a future state, they do not acknowledge or refer to a SUPREME JUDGE; and when they depart from vice, and exhort to virtue, they do not refer to any thing that could be fairly translated 'The Will of God.' There is in their moral system a miserable want of sanction for the opinions to which the Magistrate of Tangwan appeals, are held partially and very loosely.

It may be remarked in the same connexion, that the present Emperor of China appears to be more hostile to every thing European and American, than even many of his predecessors. He has at different times expelled from his dominions several Catholic missionaries, and quite recently has broken up the European establishment of Imperial Astronomers at Peking.

We do not suppose that this disposition of His Majesty need affect the project contemplated by the American Board, of sending missionaries to the Southern borders of the Empire, where the Rev. Dr. Morrison is already laboring, without serious embarrassment. It is not so much the contact of strangers, which the government seem to fear, as their admission into the interior of the realm.

N. Y. Obs.

## REVIVALS.

## For the Boston Recorder.

## SOUTH HADLEY CANAL.

**Messrs. Editors.**—I feel that no one can be a constant reader of your paper, without being convinced of the truth, that the present is a day of revivals. And so numerous have been the communications on this subject, that serious doubts have existed in the minds of some, whether the *evil* effects in making them so public, do not overbalance the *good* which has been realized.

To remove these doubts, is not my present object. Perhaps they are not altogether without foundation. But, if I mistake not, the opinion is quite general, that the effect in making these communications, in instances where the operations of the spirit have been quite visible, are happy, especially upon the minds of believers.

I think I may truly say, that the influence of the holy Spirit in this place in the salvation of the soul, have been peculiarly marked. Providence has given me the privilege for some time past, to engage in the promotion of a number of revivals; but in no one instance, have I seen so much that seemed to resemble the account given of the work of grace on the day of Pentecost, as this. Indeed I have felt, that in one little community here the number of conversions in proportion to its inhabitants, has been as great as on that solemn festival of the Jews. The sudden and unexpected manner in which the work commenced, together with its effects, caused every spectator to exclaim, "this is the Lord's doing, it is marvellous in our eyes."

I came to this place on the 29th of June. It was then a time of general stupidity. The first indications of special seriousness were about five weeks from the time of my arrival. On the 5th week, in my visits, I found three individuals impressed with a sense of the importance of religion. On Saturday evening of the same week, I appointed a meeting of inquiry. Eleven or twelve were present whose minds seemed to be seriously affected. On the Sabbath following, the assembly appeared solemn, though it was not known, generally, that there was any special seriousness. The day of peculiar visitation, when the spirit seemed to come like a mighty rushing wind, was the succeeding Tuesday. On this day, in a Paper Mill which afforded employment for thirty three individuals, the workmen assembled to engage in their occupations as usual. It was observed, that the hands appeared unusually serious. Between 8 and 9 o'clock in the morning, one of the girls became so deeply impressed with a sense of the importance of religion, as to request of a pious individual that divine mercy might be supplicated in her behalf. Her request was granted. This caused the feelings of others to be more fully disclosed and the excitement soon became quite general; so much so, that the business of the Mill was suspended for a time. The hands repaired to a dwelling-house for prayer. On returning to the Mill, it was found that one individual was rejoicing in God his Saviour. This served to render still more deep the impressions of others; and to cause the throng of grace to be adorned with a greater degree of importunity. In about two hours from the hopeful conversion of the first, there were 13 expressing a hope of having obtained mercy through the merits of the Saviour. During that week, in this Village among a population of less than 250, there were 30 hopeful conversions. In one fortnight, about 60. Among the 33 hands, employed in the Paper Mill, only four individuals were left without hope. The work continued to advance till the number of hopeful conversions in a population of about 300, became seventy-seven.

Revivals commencing under such circumstances, show that they are the work of God. As yet, nothing has occurred among us to give a reason for any other supposition. We had much reason to fear for a time in view of the great excitement, that some would be deceived. To prevent this, the danger of self-deception was frequently brought into view. An effort was made to make the distinction which exists between true and false religion, appear as distinct as possible. The attention was frequently directed to the strictness, the extent and spirituality of the divine law. This made the *atonement* appear the only ground of salvation. This kind of preaching, more than any other, has produced conviction of sin and a realizing sense of one's lost condition, without an interest in the Saviour. This has caused, in most instances, a shorter time to elapse between conviction and conversion, than is usual. In almost every instance, that time has been remarkably short.

The number added to the Congregational Church since the commencement of this revival, has been forty-one. Some have joined Churches of other denominations. The Congregational Church here, five months since, had only 24 members. They were as sheep without a shepherd. Through the interposition of Heaven they have now a Pastor and an increase of members to the number of seventy-three. Some have been received by letter.

We feel that, as a church and people, we have cause for gratitude, not only for the gift of the holy Spirit, but for the disposition which has been given to suppress the greatest evil of the land—the sin of intemperance. In this small community of about 250, old and young, male and female, we have a Temperance Society, consisting of about 120 members. The Society was formed a few weeks previous to the commencement of the revival and has been increasing from that time to the present, in its number and influence.

J. F. GRISWOLD.

Jan. 6, 1829.

Pastor of the Church.

**Rutland, Jefferson Co. N. Y.**—The state of religion in this place has been, for some time past, more than commonly interesting. Darkness, gross darkness had covered the people for years, until early in the summer past, when the Lord appeared to build up Zion. The work has gradually progressed, amidst unwarred reproach and opposition from the wicked. Proud-hearted sinners have been made to bow, and made willing to acknowledge their sinfulness and wretchedness, and to flee to the Lamb of God. Fifty or sixty, probably, are now indulging the hope that they have passed from death to life. We are in hopes the work will not cease, and we hope that those who love the souls of men, will pray that it may not.—Something more particular perhaps may be given at a future time.

## W. Rec.

**In Mississippi.**—The Pandect contains encouraging extracts of letters from the State of Mississippi. From Port Gibson, under the labors of the Rev. Z. Butler, 14 had been admitted to communion, and more were inquiring. There is also an evident movement in the Ebenezer Church.

For the Boston Recorder.  
**To the Ministers of the gospel in the State of Massachusetts.**

Will you permit one, who upon looking back for a few months, sees that he has greatly renewed his efforts to promote the salvation of souls, in a great degree to his care, to suggest to you a few considerations which have occurred to him.

It is not a fact that there prevails throughout Massachusetts, and perhaps still more extensively, a state of things which may be the commencement of an alarming religious declension throughout our land. How great a diminution there has been within a few months in the number and extent of revivals of religion among us; and how few now exist! So evident & so striking is the change, that we are pretty safe in saying that interest in religion must be generally declining. The spirit of God ceases to descend upon the churches, indicating that Christians themselves are ceasing to pray for it. If this is the case, nothing but a return to God on the part of his people, can prevent our being forsaken of him and our land ceasing to become the land of revivals.

If these remarks should meet the eyes of any minister of the gospel who feels that he has not, within a few months, done all in his power to promote a revival of religion among his own people, will he permit a fellow laborer, who can see what is duty, though he does not faithfully do it, to suggest the following measures.

1. Go to the prayer hearing God, and do not leave the temple of God until a blessing upon your own soul is obtained, or until it is proved that sincere ardent and persevering prayer will not obtain it.

2. When the blessing is bestowed upon yourself, think of some member of your church, who loves the Saviour, and go and suggest to him the reasons why Christians are called upon at the present juncture to awaken to their duty. Perhaps God will bless your conversation, and you may before you separate, join in a heartfelt prayer that the spirit may descend upon you and upon others.

3. Two hearts thus beating with desire that souls may be saved, may perhaps find a third and a fourth, in which the blessing will be awakened; and in a few days by God's blessing, there may come together a little circle, which the Saviour will gladly join.

If such circles should thus meet, will not God hear their prayers, and when they separate, will not God show them their duty, and bless their efforts, and may we not hope to see revivals again blessing the land of EDWARDS.

## BOSTON RECORDER.

THURSDAY, JANUARY 15, 1829.

## THE CONFERENCE SYSTEM.

The Objects to be secured by Conferences of Churches, as first established among the Congregationalists in the State of Maine, may be considered the following: the extension of Christian intercourse; united inquiries after duty; mutual incitement to every good word and work; and special care for feeble churches. No ecclesiastical power is committed to the Conference, and scrupulous care is taken that it shall never be assumed. Consequently, the Conference has no business to transact connected with the government, discipline and order of the respective churches. It has nothing to do, officially, with their internal regulation; and exercises no authority over them, in their connections with each other. Questions pertaining to order and discipline may be introduced as mere matters of inquiry, and the Conference may express an opinion respecting principles; but this liberty is cautiously and sparingly used. The Conference differs essentially from a Presbytery or a Consistory, in so far as authority is concerned. It cannot be made even an Ecclesiastical Council, for the examination and trial of particular cases.

The Organization of a Conference is simple. A constitution is formed, and the churches assenting to it by special vote, belong to the Conference. Any Church, however, may withdraw at any time, by only assigning their reasons in writing lodged with the Clerk. The constitution allows two delegates from each church, and the pastor, to attend the meetings. It provides for the election of a stated Clerk, a Moderator for each meeting, a Treasurer and Committee of appropriations for the year. It prescribes the times for meeting, together with the principles, objects and most important operations of the Conference.

The Arrangements for the business Meeting are made with great regularity, which insures despatch. At 11 o'clock on Tuesday, the Conference meets and organizes itself. It appoints a committee of arrangements; to propose the public exercises and nominate the performers; a committee of overtures, to receive and report subjects for the attention of the Conference; and a committee on the state of religion, to receive notices from the several pastors and delegates, and prepare a narrative for the public meeting. This committee usually obtain their notices, either written or oral, privately, without taking up the time of the Conference. The business occupies the afternoon, a portion of the evening, and not unfrequently some part of the succeeding day.

The Business of the Conference consists of that which is introduced at the time through the committee of overtures, and that for which the Conference or its committees had before prepared. It comprises a great variety of subjects, a few of which only can now be specified. The committee of appropriations make their report, which is usually important and interesting, but will be more appropriately described in another place. Special committees report; and the business brought before previous meetings has commonly furnished employment for important committees, whose mature investigations of subjects are well worthy to be heard and remembered. Visiting committees, yet to be mentioned, give an account of their proceedings, and tell what they have seen and heard which is of general interest. Besides the various reports, there is a profitable exercise, of which we have not heard or read in the arrangements of Conferences in other States. We refer to the reading of dissertations, on topics previously assigned. Questions, involving great duties of Christians or of churches, were found to arise, which required more deliberation and research than could be given in a short oral discussion. Therefore this practice was introduced; and almost every semi-annual meeting produces dissertations which are heard with much eagerness at the time, and which are afterwards published in the religious newspaper of the State. These are generally, we believe not always, written by ministers of the gospel. When the business previously assigned is disposed of, the committee of overtures introduce new topics. They are received from any one in the whole body, who has any topic to suggest. They embrace the proposals of every active mind and every benevolent heart. They are subjects often, which grow out of the situation of individual Christians, or ministers, or churches; but they are always such as may be useful to the whole. The committee of overtures reduce the questions given them to the most definite and tangible form, and arrange them in a suitable order. They seldom reject any, unless they would manifestly be unprofitable, or inconsistent with the regulations of the Conference, and the purposes for which it was formed. All the subjects of business, moreover, have some connection with what have been mentioned as the leading objects of the Conference. The whole routine of business, as well as the meetings for religious exercises, has a tendency to promote Christian intercourse, to help Christians and churches to understand their duty, to produce new vigor in the cause of truth and benevolence, or to sustain and edify the feeble churches. [Remainder deferred.]

\* In this article is described the Cumberland Conference, which includes nearly every Congregational church in the county of that name, being the churches in Portland and the vicinity.

## REVIVALS IN AMERICA AND ENGLAND.

In this country, revivals of religion are so frequent and powerful as to give a peculiar character to the present age. In the country where our fathers came, they have been less frequent within the last half century than they had been before. Such a marked distinction between countries, in both of which evangelical religion has deep root, and is rapidly extending, where missionary and other benevolent efforts have an equal support, is beginning to excite solemn inquiry. They are asking, whether these seasons of special influence are indeed a distinguished blessing to the church; and if so, why their fields are passed by and left as the mountains of

Gilboa. We are inquiring, and it becomes us to do it with profound humility, wherefore God has made us differ, and whether our transatlantic brethren may not receive a share in the gift, the value of which we feel and know. It is, however, a delicate inquiry; and should be conducted, on both sides of the water, with great caution and prayerfulness. Particularly, if the eyes of British Christians are directed this way, to ascertain the marks of a genuine revival, and the legitimate methods of promoting them, it is immensely important that we should not give them the time or the adulterated meal for the pure gold.

We apprehend that the views of Dr. Griffin, [on our first page], will have the general approbation of American Christians; at least, of all who are well acquainted with the subject, and who have derived their views from the scriptures. They will consent that his letter shall go forth to England as an expression of their own sentiments, so far as he has carried the discussion.

But we cannot forbear to turn the attention of our readers particularly to his paragraph, numbered 6. We believe it cannot be doubted, that our revivals and their fruits have been owing to our discriminating and practical exhibition of sacred truth, more than to any and all other causes. And among all the truths of the gospel, those have the most to do with conversions and revivals, which distinguish sin from holiness in the heart, and take out the precious from among the vile. It is this kind of preaching which cuts into the heart of depravity, and shows the sinner his need both of a Redeemer and Sanctifier. It is this plain exhibition of truth, that the holy Spirit designs to bless "to the dividing asunder of the soul and spirit," and the reconciliation of the soul to God. We have the more unfeigned pleasure in seeing this point made so prominent by Dr. Griffin, inasmuch as we have observed a different kind of preaching coming into vogue, and giving a new character to conversions and revivals. It would be lamentable indeed, if the character of our revivals should degenerate, at the moment they are about to extend to the eastern world; still more lamentable, if the degeneracy itself should be communicated with this first impulse, and be perpetuated at home and abroad. May the evil be arrested in both countries, and the work of the Lord go on and prosper.

In this connexion we must say, that we have copied the "Revival Scene" on our last page, for the purpose of protesting against its going out to England as representing common or approved practices in evangelical churches. We certainly do not object to sudden conversions, or agonizing convictions of sin, or agonizing prayers for trembling sinners; or to the publishing of facts respecting them, as we have ourselves done on this very page. But we do object to the encouragement of such violent emotions in religious meetings at unreasonable hours; especially to the hasty judgment pronounced in favor of the supposed converts, and the publication of the fact to the world within twenty-four hours after they found relief to their minds. Such practices prevail in some denominations, but not among the Congregationalists of New-England. If any man contends for them, our reply is, "We have no such custom, neither the churches of God."

## UNION MISSION.

Dr. Weed writes to the editor of the *Conn. Observer*, that the "Missionary Convention" met at Union, Arkansas Territory the first week in November. Delegates were present from the different missions west of the Mississippi, who enjoyed a profitable refreshing season. The Convention rejoiced in what is doing in the country for the sanctification of the Sabbath, and pledged their aid.—The Convention also meets as a Presbytery, which received satisfactory reports of their licentiates. "And the reports exhibited from the mission churches and stations were such as to evince that the Lord had not forsaken them, though the year past has been one of such peculiar changes in this country, that perhaps less has been done than otherwise would have been. The Creeks are coming into the country—the Cherokees are moving—the Omages are unsettled; and we know not what will be on the morrow; but trusting in Him who is able to bring light out of darkness, order out of confusion," the Presbytery say, "we desire to go forward and labor for the poor Indians; they are poor, needy and perishing." The members also met in a Church Conference, sat together at the Lord's table on the Sabbath, and observed the Monthly Concert. "The meeting was maintained nearly through the week, and with growing interest daily. This is the seventh missionary Convention, held annually; and truly, they have been little wells of peace and comfort opened in the wilderness—when we come to separate, we have ever felt strengthened to duty and to trial."

## NEW PUBLICATION.

**Let it alone Till to-morrow. In two Parts.** First American Edition. Boston, Peirce & Williams.—This small book portrays the evil consequences of *Delay*, in a lively and convincing manner. The hero of the tale relates his own history, and traces his "tyrant habit" through his childhood and youth, and a considerable portion of his married life. He is eventually reclaimed, by means of the painful trials into which the habit leads him. We recommend the little tract to parents, who would correct the indolence and heedlessness of their children; and to all, of every age, who are disposed to forget the divine admonition to "do with their might whatsoever their hand findeth to do."

## NEW PLAN OF BENEVOLENT OPERATIONS.

A Convention of clerical and lay delegates from the churches in Chenango and Broome Counties, was held at Bainbridge on the 15th and 16th of December; who adopted a preamble and resolutions, the substance of which is as follows: That as the existence of several independent Societies in the same congregation, for promoting the objects of benevolence, is not only unnecessary, but in many respects injurious, by improperly dividing the affections and efforts of Christians with regard to the great work of evangelizing the world; and as the employment of numerous and different Agents for short periods of time is not calculated to promote in the highest degree a spirit of benevolence in the Christian world, nor to forward in the best manner the interests of particular benevolent objects; a local Agent ought to be appointed in each County, or other convenient district, whose duty it shall be to aid the officers of the churches in promoting a spirit of benevolence in their respective congregations.—In procuring means to advance the kingdom of the Redeemer, and to act as a general County Missionary.

An Executive Committee of nine was appointed, to select a suitable Agent, and superintend his efforts; and the churches in the two Counties were requested to adopt such a system of operations as might be suggested by this Committee. They accordingly recommended that each church should resolve itself into a General Association for promoting the different objects of benevolence; that the officers of the church should be officers of the Association, and cause each member of the church, and such members of the congregation as they may think proper, to be called upon annually for their subscription, and see that they are annually collected and appropriated so far as designated, to the purposes for which they are designed, and the remainder as they may judge expedient. Each Association is expected to meet once a year for free conversation on the subject of benevolent exertions, and for hearing the Report of its officers and addresses. The Rev. E. D. Wells is appointed Agent for the two Counties. N. Y. Obs.

## TRACTS IN NEW-YORK CITY.

At the last meeting of the Board of the New-York City Tract Society, a distributor remarked that he went on board of the North River tow-boat to distribute some Tracts, when the Captain exclaimed in a fit of rage, "They are all a pack of lies." The distributor replied mildly; and in the course of a little further conversation, the Captain avowed himself a Deist. The distributor then offered him Leslie's "Short Method with Deists," remarking that a careful perusal of that work could not possibly injure him. It was refused with an oath.

The next Sabbath, the same gentleman called on board again, and the following dialogue ensued:  
Distributor. Good morning, Captain.  
Capt. Yes, Captain, more Tracts. I must do my duty; will you accept one?

Capt. No. I am very sorry; I think you would not regret the personal.  
Capt. No: they are all a pack of lies.  
Distrib. They are true; and what they contain comes from the God of truth.  
Capt. "The God of truth!" (repeating the words sneer-

ingly, and adding an expression too blasphemous to be repeated.)

The distributor left him, and shortly after was discovered by another Captain, who inquired if he had any Tracts. "If you have," said he, "I should like a few. You see my men are at work; but I assure you it is a case of necessity, or it would not be done. My vessel sprung a leak last evening; and to save the cargo, we are obliged to discharge this morning."

The next Sabbath, says the distributor, I observed a sailor on the dock, whose countenance indicated intelligence. I offered him a tract appropriate to his case, which he willingly accepted; and on noticing the title page, remarked, "This suits me." He also stated that he was from Cape May, and that the inhabitants of that place were unusually fond of Tracts. He had been to the Tract House, he said, to get "Little Jane," at the request of one of his neighbors. A copy had been circulating among them, but was now worn entirely out. [The distributor afterwards invited him to his house, and made up a bundle of Tracts, to be paid for at some future time, in case he should receive compensation from others.]

The above incidents, which were all related by the same gentleman, convey a pretty accurate idea of the business of Tract distribution in a city like this, and among a class of people who come least under the influence of Gospel instruction. The good is mingled with the bad; affection and gratitude with opposition and contempt; cheering examples of piety with awful profaneness, and sometimes blasphemy of the whole, to those who engage in the service with a right spirit, it is pleasant and profitable. The power of truth is often delightfully exemplified, and many useful reflections are suggested.

A pious Captain, who is a man of superior intelligence, assured one of the distributors that Tracts were exerting a very happy influence among seamen, and encouraged him to persevere.

A poor black man, who had received a Tract, said he was glad to get any thing which told him about Jesus.

A Captain remarked that a short time since, he purchased Tracts to the value of fifty cents, and distributed them among his neighbors.

Another Captain was found to be an officer of an Auxiliary Tract Society in Virginia.

A friend of seamen handed to one of the distributors five dollars, with which he desired him to purchase as many Tracts as he could, and distribute them in the Marines' Church.

A distributor, having stepped on board of a sloop, inquired of the men if they would have some Tracts. "Yes," said one, "they are the best things we can receive." The distributor remarked, that if he read them with attention and prayer, they would make him wise unto salvation. The reply was, "I trust I know what wisdom is, by happy experience." N. Y. Obs.

## For the Boston Recorder.

## CIRCULAR—FORM OF REPORT.

For the Auxiliaries of the Mass. S. School Union.

TO THE SECRETARY OF

Sir,—It is of the greatest importance, that the Report of your School or Union should be received by the Secretary of the State Union, as early as the 20th of March. You will please prepare the Annual Report of your Society in such a manner, as to give us its name, and to embrace answers to all the following questions, which are applicable to your Society or Schools, and transmit it to the Secretary, in time to reach him, on, or before the 20th of March, 1829. Address your report to A. BULLARD, Sec'y Mass. S. S. Union, Box. Chh. Federal St.

N. B.—While you omit nothing particularly interesting to the public, or the Managers of the State Society, you are requested to aim at brevity, and to write in a fair and very legible manner, with good ink.

1. In what town and county is your Society or School?  
2. Who is your Superintendent?  
3. If your Society has more than one School, how many?  
4. How many male teachers have you?  
5. How many female teachers?  
6. How many male scholars?  
7. How many female scholars?  
8. What is the total number of your scholars?  
9. What the average attendance through the year?  
10. What the probable cause of the increase or decrease since the last year?

11. If one-fifth of the inhabitants within the limits of your Society, are between the ages of five and fifteen, how great a proportion of those between these ages, are still without the privilege of Sabbath School instruction?

12. What is the number of teachers, who, after their connection with your Sabbath School, have made a public profession of religion during the last year?

13. What is the number of scholars, who, since their connection with your Sabbath School, have made a public profession during the last year?

14. How many persons have been added to your church since your Sabbath School was first organized, and how many of these have been connected with the School as scholars or teachers?

15. How many, who have ever been connected with your Sabbath School as teachers or scholars, are now ministers, or preparing for the ministry?

16. Have any individuals who have been connected with your Sabbath School, been convicted of a civil or criminal offence for any immoral conduct? If any, how long had they been in your School?

17. How many volumes in your Sabbath School library?

18. Is the S. S. Concert of Prayer observed by your teachers, on the second Monday evening of every month?

19. How much has your School collected during the last year to promote the S. S. cause?

20. Is the Sabbath School Treasury, (published by the Mass. S. S. Union, at 50 cts. a year,) taken by any of your scholars or teachers? and if so, can you do any thing to furnish interesting original communications for its Editor, or to increase the number of its contributors?

21. Who is the Pastor of the church with which your school is connected?



John Black, jr. to Miss. Price

may hear of an opportunity of getting BOARD, in a religious family, by enquiring at this office. \* Jan



